

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

God before all, Creator of all, without Beginning, Invisible and Eternal; Man a special Creation, his life, exaltation and perfection the result of perfect Design, conducted by special Means, and by the Will and Mercy of God unfolded to Illumination.

PUBLISHED BY JAMES L. SCOTT AND THOMAS L. HARRIS, AT ONE DOLLAR AND FIFTY CENTS A YEAR, IN ADVANCE. E. WINCHESTER, PUBLISHING AGENT.

VOLUME I.

MOUNTAIN COVE, FAYETTE COUNTY, VIRGINIA, THURSDAY, JUNE 16, 1853.

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Disclosures from the Interior.

THE DISCLOSIVE ENCYCLOPEDIA.

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BOOK OF THE OUTLINES OF THE UNIVERSE.

PREFACE.

WHOEVER contemplates the starry heaven, and permits the effulgent firmament, with its multitude of constellations moving in orbits of mystery, to impress its image upon the dome of external consciousness which encompasses the mind, is thereby attracted as by irresistible power, from the contemplation of terrestrial scenes, and unfolding outward with pinions of inquiring thought, his mind arises in desire of investigation, until, overwhelmed by a sense of inscrutable mystery, it returns disheartened to its original condition.

Many theories concerning the universe have been successively established, analyzed and decomposed. Failing in their pretension of ability to solve the mystery which obscures creation, these have successively perished. The Copernican theory, defended by Newton, Laplace, and kindred minds rivaling them in power and facility of abstract investigation, is now received as the demonstrated solution of the order of nature.

The Copernican theory is truthful in so far as it concerns its demonstration of facts, limited to external and material outline; but for the demonstration of cause, unfolding facts in harmonious procession, through terrestrial outline to spiritual ultimation, we must seek assistance from a source of intelligence superior to man: for when the astronomer passes in his investigation beyond the plane of the visible external, he enters upon a labyrinthine pathway, through which he finds no outlet into the realm of encompassing realities.

Moreover, the external philosopher only knows the superficies of facts; and from the least to the greatest remains ignorant of their solidity. Much also remains of known fact, which is inexplicable upon the ground of any theory. From the absolute law which governs the tides, to the unknown mystery connected with the Magellanic clouds, a line of darkness reaches out, which produces, amid the most solid conclusions, the consciousness that the key which unlocks the great archway to the sanctuary of cosmical knowledge, is yet unknown.

Meanwhile, the mind of man has attained that period in its development in which the interior intellect, quickened by interior life, moves forth in every direction, seeking to discover the true system of the starry universe. On every side it finds an untraveled region of knowledge. While the waters of truth repose in the profound interior,

the pilgrim gazes hopelessly upon the sparkling outlines and exclams, I have nothing to draw with, and the well is deep; and who shall give me of the living water?

What is there known, inquire's the Spirit, concerning the outline of creation? What knoweth man of that System of Nature in the midst of which his being is quickened into consciousness?

Alas! but few words sum up the totality of that which man possessest knowledge of, beyond the minute, planetary home which is his habitation for a little season. Man knoweth the dimensions and orbits of a few revolving orbs associating with his own; but of all beyond their visible, material accretions; he knoweth nothing. Whether they are the abodes of vernal beauty, out-breathing perfume, winged melody and animate creations; or whether silence, dreariness and desolation are their only tenants, he discerneth not. He turneth his gaze from the planets to the sun, and to the fixed stars, and thence looking down upon the Earth with front of flame, the same dread mystery confronts him. Earth sees them moving from age to age upon their way, in silence of everlasting light, and man knoweth not whether they be temples of adoration, or fiery prisons of despair.

Angels, archangels, cherubim and seraphim; intelligences gloriously immortal, obedient and just, are known to man through faith born of the Ancient Scriptures. From the same source man learns of the existence of angels who have fallen and made war against the Earth and against the children of men, as tempters, deceivers and tormenters. Departed spirits of just men made perfect, are familiar to his thought, as surviving the dissolution of their mortal part, and still engaged in benevolent ministries, attendant upon their living companions, who yet inhabit the outward body as it fades amid the fading flowers.—From the same inspired page man learns of the hades of the dead, where the disobedient and rebellious spirits of men wander in outward darkness until the coming judgment.

Upon that page also man reads that there are many mansions in the Father's house; paradises where the departed saints who once, like him, inhabited a form of outer manifestation, abide in beatific rest; and, beyond these, heavens, and heavens of heavens, into which no man hath ascended.

Thus science demonstrates the existence of planets and suns, but utterly is unable to explain their use, reality, tendency and glory. Thus faith also, in him who possessest it, being the evidence of things not seen, demonstrates that heavens and paradises are, and also establisheth the existence of fallen angels and of rebellious disembodied men, and of abysmal realms, their habitation. Yet here faith until now hath rested, not being in past times commanded to disclose the locality and outline of the paradisical and heavenly abodes to mortal view.

To accomplish for science that which it has failed to accomplish for itself; to unfold the mind quickened by faith into intellectual perception of the clustering and constellated glories of the many mansions of that temple of the Di-

vine Spirit which is not made with hands, and is within the veil, eternal in the heavens, is the object of the ensuing revelations.

Widening the field which science occupies for exercise of reason, and illuminating the canopy which encompasses the earthly habitation for directive exercise of faith; unfolding abstract truth into the concrete universe; penetrating that universe with unerring insight, uncontrollable and unattainable by external man, Wisdom proceedeth in this outline, and makes manifest her landmarks as altars in the starry heaven.

These outlines, like unto burning and shining light displayed upon successive elevations beyond the unassisted view, shall beacon the mind of man, directing him in spiritual contemplation from his terrestrial abiding-place, through every intermediate of satellite, and orb, and galaxy, and sun, unto the heaven where God reigneth in outmost procedure of immortal harmony.

Thence, led upward by the ascending outline, the mind in its unfolding comprehension shall arise beyond all present conception, to those Divine Celestial mansions, where God is manifest to the seraphic worshipers, revealing Himself through the outbreathing procedure of infinite perfections, and discerning His creative glory, not as through a glass darkly, but face to face.

Throughout the course of the ensuing statement, the reader will be instructed through the journeys of a pilgrim, led forth to behold and enjoy the unfolding beauty of the universe, whose panoramic outline will be imaged rapidly and concisely before the mental view.

BOOK OF THE MELODIES OF SPACE.

Continued from page 27.

CHAP. VIII.—Melodies of Planetary Transcendences.

1. The melodial space within the sub-celestial degree of every Solar Universe, as heretofore discerned, is peopled with Paradisical Worlds.—Each of these is the burning throne of a Planetary Image-Form or Impersonal Transcendence. These appear in the likeness of the human creature, and form a melodial orchestra, pouring harmony according to their degree in the diapason of the starry host. And let it be fully understood, that as unfallen man is endued with voice expressive of love and wisdom according to his individual state, so also each of the Planetary Image Forms, as the image of the human race unfolded upon its separate orb, hath a voice adapted unto its inspired condition.

2. Endued with harmonic faculties of angelic sensation, I contemplate the glorious forms of this melodious orchestra. I behold them uttering their vocal and instrumental orison. The image-genius of each planet, like some lovely yet colossal spirit utters melody, and the majestic features of each of these sublime creations glow with emotive light varying in accord with the variations of the holy hymn.

3. As from God the Life in God the Lord in God the Holy Procedure, all holy influences descend, inspiring each and every spirit within the unfallen planets, paradisical and spiritual, yea even unto the archetypal dominions,

and thus the moving created beings inspire the breath of life from one Creator; so the responsive adoration of the congregated myriads unites in its ascension, and through the image form that crowns the orb ascends in one perpetual sacrifice to Him.

4. These emanative planetary Resplendences are in themselves endowed with permeative, motive, intuitive, representative existence. They live, they breathe, they inspire, they utter speech concerning Divine Communicative Melody. They are the Principalities who dwell enthroned amid the powers of the heavenly places. They are majestic impersonal triunities. God, through their majestic image-forms, revealeth Himself unto adoring nations. Each is composed of emanating vertical atoms, held in coherence by Divine will, conspiring with and in the moral will of the planetary nations who dwell below. Each planet unfolds its own majestic Principality, enthroned in the midst of its own unfolding power.—These Principalities possess an impersonal consciousness, and compose a class of emanative creatures coextensive with the peopled universe. They are the melodies of intercommunication between orb and orb. They sustain melodial and generic relations one with another, family with family, and system with system, throughout creation.

5. As within the one expanse encompassing an orb each floral, animative or spiritual entity is mirrored in coherent unity; and as in the one sky all separate harmonies of color, form, utterance, fragrance, and electral force of life, are blended together, thus uniting in the composition of the basis of a spiritual dominion: even so the aromatic essences outbreathed throughout the palatial empires of the spiritual expanse, and all the undulating glories, and all the symmetrical perfections, from the breath of the paradisical blossom to the cerebral effluence of the arch-human intelligence, unite, obedient to Divine Determinative Will, operative from above, and form the colossal image that presides in majesty above the orb.

6. These Principalities who dwell in the powers of the heavenly places, are governed by the moral condition of the intelligences who people the orbs whence they originate. Hence, being impersonal, they sensorially receive, and objectively image, the moral condition of each separate orb. Although impersonal, they are, by Divine pleasure, everlasting in continuance, changing with the evolutions of their orbs, from degree to degree of glory, angelical, cherubimical and seraphimical.

7. As the Divine Spirit operates upon nations, unfolding therein the harmonies of life and loveliness; even so the Lord Creator operateth by volition upon those imaged Principalities, glorifying them and mirroring throughout their majestic outlines the archetypal images of wisdom, unfolding melodies throughout space, in obedience to His creative pleasure. The cerebral vehicles of each planetary Transcendence or Principality receive divine images of proceeding wisdom from His Divine Procedure, and thence the cerebral image-dome of each paradisical orb is over-pictured with the correspondences of truth.

8. Every spirit upon the superior spiritual orb of each and every unfallen planet sustains a cerebral relation with the image-form whose majesty wises in the orb's perfection. These image-forms are distributive media where-through the Lord Creator proceedeth to unfold His infinite light of thought in degrees adapted to finite angelical comprehension, and thus by means of the planetary Transcendence, the Lord Creator unfoldeth a mental firmament, or cerebral dome, around about the mental atmosphere of each planetary empire, and, through the luminous Transcendence thereof, as by a cerebral firmament, proceedeth to reveal His own Divine Communicative Life. Each planetary angel therein beholds objective images of disclosive glory. Color of refraction is unknown, since the atmosphere is illuminated, not by the red light of suns terrestrial, but by a pure unrefracted effulgence of Divine Wisdom descending through the unrefracting, pellucid atmosphere and firmament of the dome of thought.—This dome of thought is the media of revelation. Even as the terrestrial dome, or firmament terrestrial, is illuminated by the solar luminary, so the mental horizon is illuminated by the glory of God the Life in God the Lord in God the Divine Procedure, whose inspiring thought is the glorifying light; and they need no candle, neither light of the sun, for the Lord God giveth them light.

EXPOSITION AND APPLICATION OF REBREWS.—CHAPS. IX, X, XI.

As ye are no more of this world it shall hate you, hence ye shall weep and lament as I retire within, as also all who shall follow me in the regeneration. If ye were of the world the world would love you, for the world loveth its own: ye shall experience the cold and heartless spirit of man in contrast with the Spirit of God; but at your sorrow the world shall rejoice; yet God so loved the world as to provide a ransom; and the chosen by the Spirit of God from the world shall pity men as in their insanity they move swiftly down the steeps of death, and exist but in the external life, thence ready to enter into the shades of endless night. But rejoice, and be exceeding glad, for that sorrow shall be turned into joy as the arm of mercy stayeth them in their ruinous course, and the Spirit moveth towards the external to awaken and attract them back to God. And when earth receiveth the returning Spirit in its fullness, and truth ariseth in her majesty, and light descendeth, dispelling moral gloom, and the redeemed return, then shall be remembered no more for joy the burden of the travailing soul.

At that time ye who hear and obey your heavenly Father's voice, as ye see the Spirit approaching, ask what ye will, guided by that Spirit, and ye shall receive, that your joy may be full. Now ye see through a glass darkly, and are addressed in a way hard to be comprehended, by reason of the weakness of your minds; but at that time I shall show you the Father. Before that day, ye shall suffer many things of the prince of this world, who knoweth his time is at hand: having been

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weighed in the balance of justice and found wanting, he struggeth; he shall be wounded, but ye shall be healed. Be of good cheer, I have overcome the world: I have the keys of death and hell: the destinies of the race are in my hands, and lo, I come to save. Escape then to the strongholds, ye prisoners of hope.

In the day when I pour out my Spirit upon all flesh, and the sons and daughters of men shall prophesy, and the young men shall see visions and the old men shall dream dreams; and wonders are shown from above, and signs in the earth beneath, the vain light that hath, like a monarch, ruled the human soul—the scene of a false religion that hath moved in deep mystery—by reason of the outpouring of my Spirit upon my chosen, who go forth bearing the light, shall be destroyed: hence their sun shall be darkened; and so effectually shall the vessels of iniquity, the blind guides, be broken and emptied of their false allurement, which is the life thereof, that like an orb of night in its expiring it shall be turned into blood. And this shall come to pass before that great and notable day of the Lord. And in that day the powers of earth and hell shall be shaken, and consternation shall fill the world, and fear possess the hearts of men. But though the sun be darkened, and the moon turned into blood, and the stars fall from heaven, whosoever from earth, whose dominions reach to and fro like drunken men; or whosoever from the deep, where sin stings the hidden soul, even the spirits in prison, that shall call upon the name of the Lord, shall be saved.

In that day will my Spirit come near to the soul that trusteth in me: for behold, I stand at the door and knock, and whosoever openeth unto me, I will come in and sup with him and he with me; and I will write my law upon his heart, and so perfectly shall they who believe, understand the way of life, and so consciously shall they obey, that angels appointed shall defend them, and by reason thereof no harm shall befall them, and their minds shall be a written epistle of truth to be known and read of all who observe them. Thus shall be my people; and their sins and iniquities I will remember no more; thence appereth the redeemed: thence that justification, and sanctification unto glorification, that when I make up my jewels, I will remember them and spare them as a man sparing his own son that serveth him. Therefore with them, there shall be no more death, which is the wages of sin; for their iniquity is blotted out for ever. And where there is perfect remission and the power of temptation is removed, there is of necessity no more offering for sin. This shall be the consummation of the Redeeming Procedure; and the perfection of the work of grace begun in the hearts of those who shall share in the first resurrection: and is the New Jerusalem descending from God out of heaven, adorned as a bride for her husband: the Church triumphant established with men. It resteth in the mountain of the Lord: where I will make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

I now come to remove the veil and demolish this earthly sanctuary which hath hitherto concealed the holiness within from the people; thence from the crucifixion is rent in twain the veil of the temple, the treasures therein being no more hidden. This earthly tabernacle in its outer form encompassed the inner court, representing the gross external of corrupt nature which concealeth from man the Spirit. And as from henceforth is removed

this which prefigures the true, so also, in that mountain which in the last days I prepare for my people, will I destroy mortality, the corruptible nature of man, which is but the face of the covering cast over all people, and the veil that is spread over all nations.— And thus by rendering my people, who dwell there, immortal, both soul and body, and clothing them also, who are patiently waiting for the redemption of the body, with that incorruptible, will I swallow up death in victory. Then shall the mortal put on immortality; and the corruptible put on incorruption: then the Lord God shall wipe away tears from off all faces.— With these, my people, shall the Spirit enter into full communion; and the covering being entirely removed, and their spiritual vision opened to behold

my glory, they shall see eye to eye: shall see as they are seen, and know as they are known. Look up, ye afflicted, for lo, that day cometh. To the faithful the Spirit cometh with fullness of joy, but before it the wicked shall flee in consternation.

Then shall my people have boldness to enter the holiest, which is the sanctuary for the redeemed soul, provided by the blood of the sacrifice and ascend to this perfect state by a new and living way."

Pause, ye inhabitants of Earth, for now uttereth the Spirit, in these last days, in fulfillment of what hath been said by inspiration: and to complete the work of grace begun, the Spirit of the Procedure approacheth the world, embracing all who will hear and obey, conducting them to the light which openeth mortal vision and removeth the veil of mortality; and to those thus secured in the covenant of grace, which is the house of God, the redeemed Church. He remaineth an everlasting High Priest.

Thus doth the Scripture harmonize, teaching the three periods in the movement of the Spirit for the redemption of the race. The first and more external manifestation exemplified through Melchisedec, who met Abraham after he was called, and mediatorial communion with him and his Maker, which designeth, purposeth, and proceedeth established a mode of converse with to ultimate. His design is the life-God, through mediation; and which element of the integration projected was gendered more visible to fallen even unto the remotest organic exist-

ence by the offering of Isaac: thence the introduction of that sacrificial offering which elevated the soul on pinions of expectation, causing it to rest its salvation in the hope of the final sacrifice to be offered. And in process of time, the Spirit approacheth the outer periphery of nature, when Jesus was offered on Calvary, in whom is centered sacrifices and burnt offerings, and who from His immaculate nature made effectual offering, and in fullness of this Procedure removed far away the more external that separation between man and spiritual life.

Jesus, therefore, before His crucifixion, established the eucharistic ordinance to keep before the mind the offering until He should come with His angels unto final salvation; the bread being emblematical of His body broken in sacrifice for sin; and the wine representative of that life which shed its invigoration element amid the regions of death. The blood, being the life of the flesh, is also emblematic of the life of the inner man to be quickened into spirituality, when the redeemed spirit of man should emerge from the dead body of gross mortality, unto eternal life and heavenly inheritance. And also as from the sacrifice ascended the life of the blood shed for sinners, so shall this spirituality give up to God its pure aspirations, and be fully absorbed into the goodness, love and purity of the higher plane of spiritual life; hence be known no more with varying and decaying nature; but pure in spir-

t, in immortality serving God continually.

This is the ultimate for which the Redeemer bled, and completes the triunity, being the final period of that Redeeming Procedure which converts, purifies and immortalizes fallen man, soul and body: hence to the soul and understanding of man, this Spirit, and the inhabitants of the inner life, are finally rendered visible.— And into this last and conclusive movement of Divine Grace, the willing and perpetually obedient now enter, by means of spiritual intercourse through the spirit sounds, made by means of media; and thus is devised a method of conversation in which is employed the most subtle of nature's elements; and thus approximateness the spirits of those in and out of the flesh.

This spirit manifestation should increase the hope and joy of man, as it indicateth the nearness of the Spirit of all things to the outer world; for by this intelligible language, men and angels hold communion, by which spir-

its who are commissioned can unfold that which is hidden from mortals; thus confirming what hath been written of man's immortality and the will of God concerning him, as also the ushering in of the light which is a preparation for, and prelude to the reappearance of our Lord, who cometh to conquer the power of sin, to set the captive free, and crown the redeemed with eternal life at God's right hand.

Thus again is stated the beauty, harmony and spirituality of the great plan of man's redemption; its introductory manifestation; its consummating sacrificial offering, and its final promised and indicated glorious effulgence, which shall baptize earth's inhabitants in heaven's light, quicken them into spirituality, and make of angels and men that oneness which removeth forever the twain, and ultimateth the fallen race to the universe of ascending beings: thence shall they go forth glorified, and welcomed as those washed and made white in the blood of the Lamb.

God, the Self-existent and Eternal, God, the Self-existent and Eternal, which is purposed in heaven, and conducted into varied formations; the progenitor of all things, resulting from the determination of the Infinite Mind; the radiation of that proceeding Energy which originateth, arrangeth and ultimateth creations, and created intelligences, conducting them through the formation of the Universe of unities unto consummations without end: the perfection of which shall be the exalted and Divinely prepared celestial heavens; the home of the glorified around the throne of God.

Thus the worlds were formed by the Word of God, so that things which are seen were not made of things that do appear. Hence God conceived and devised in thought unto determination, that which is, and is to be.— Thence from purpose moveth in procedure unto actuality, in external manifestation, that which existeth in the Eternal Mind prior to its development.

Thus Earth with its inhabitants, became, in its order, projected, a member in the universe, to move in its sphere unto the perfection of its elements in the celestial heavens.

So also, the mercy of God, by Divine Wisdom, devised means of man's redemption, when as yet his fall was foreseen as the result of perverted will; and thus it is that Christ is a Lamb slain from the foundation of the world; and also the salvation of the sinner through the atoning sacrifice, unto

triumphant victory over death, as designed in heaven, foreseen and foretold by the prophets of old.

Before terrestrial, spiritual, or celestial universes; atoms, formations, or created intelligences; God was, and in Him existed in one vast design, the purposed form and ultimate of that which is, or ever shall be, unto the final of all creations, world without end.

In the Divine Procedure existed the life-element of all spiritual and celestial existence, and through this Divine Energy, originated a first vertical terrestrial procedure, embodying the element of all vertical and terrestrial manifestations.

Thus with God who ultimathet, DESIGN is the reality of things determined, which being secured in purpose existeth in the Divine Will; and when brought in idea to the capacity of finite intelligence, is understood as the substance of things prospectively existent, yet not made manifest in form and procedure.

With God, then, DESIGN is to determine; and to proceed is to create and unfold unto its consummation, that which Infinite Wisdom hath conceived; thus in Him, with whom there is no variableness nor shadow of turning, all things were from the beginning; which is the reality of that which is purposed, even before it cometh to pass.

[To be continued.]

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* * * An apology is due to the readers of the JOURNAL AND HARBINGER for the delay which has occurred in the issue of the present number. The Media for the Divine Unfolding being about Mountain Cove, the matter was promptly forwarded; but the steamer Olivia, to whose care the package was entrusted, having sunk on her passage up the Ohio river, the manuscript was greatly delayed.

In consequence of the necessary absence of the Media during the greater portion of the time, the Journal will be issued only on Thursday of every alternate week—52 numbers completing a volume

MODERN PAGANISM vs. CHRISTIANITY.

The Harmonial Philosophy, as taught and advocated in the writings of A. J. Davis and other kindred writers, and as advocated in the Journals set apart to its promulgation, is in direct antagonism to the Religion taught by Jesus Christ and His Apostles.

Those Spiritualists who believe in the Christian Scriptures as true, cannot but reject the Harmonial Theory as false. There is no ground of compromise, no point of union. Front to front, hostile battalions, they meet in conflict. Christianity, as unfolded in the Holy Scriptures—as attested by Spiritual Manifestations that darkened the heaven and convulsed the earth, that stilled the tempest and that rent the grave

—Christianity, as unfolded in the writings of holy men of old, who wrote as they were inspired by the Holy Ghost—Christianity, as confirmed in every age by the continuous miracle of Moral Regeneration—Christianity, as now reiterated by purified and redeemed intelligences, descending in Jesus's name to announce the final conflict between the armies of heaven and the powers of the abyss—Christianity is our faith.

For it we live, labor, endure. Hence we stand prepared, at all proper times and under all proper circumstances, to defend the Faith given to the Saints.

Our course meets with opposition from those minds now engaged in the endeavor to turn the current of Spiritualitv into the channels of Harmonial Philosophy. On the one hand, we encounter the blind Phariseism of the dictators of an external Church, dead in formalism, as were their prototypes of old. On the other hand, we encounter the opposition of that class of Spiritualists who do despite unto the Spirit of Grace, who trample on the blood of the Atonement and call it an unholy thing, who blaspheme the worthy Name by which we are called, and who revile the Baal-worship of the Syrians and the sorceries and incantations of Pagan Greeks and Egypt.

Harmonalists! if the God whom the Prophets,

Patriarchs and Seers of Judea worshiped—if the God

who spoke from Sinai—if the God who was manifest

in the flesh in the person of our Lord and Savior Jesus

Christ, in whom dwelt the fullness of the Godhead

bodily, be the true God—then, since with the ancient

Pagans you deny His Revelation; since the oracles

among you teach doctrines adverse to His Word, as

did the oracles of Hieropolis and Delphi; since the spirits who communicate to you, and whose teachings you receive, advance opinions counter to Revelation; it follows, that your system is an ingress upon the Kingdom of Christ, and that the Christian must of necessity array himself against your theory and the tendency of your development.

Now the liberty of opinion is a sacred gift. Free Faith is without value. We are admonished to defend the right of private judgment at every peril.

But errors in faith begot errors in action, errors in character, errors in association, and erroneous tendencies destructive to the spirit. We are therefore admonished to use every lawful effort to save the mind from doctrines destructive to health, harmony and peace. Hence, believing the Harmonial Philosophy to be old Paganism, resurrected and adorned with fictitious external decorations which conceal its true interior element; believing that it unfolds from fallen spirits inhabiting the spheres of rebellion and darkness in the world of woe; we hold ourselves prepared, and give public notice of our willingness to discuss the claims of the Harmonial Philosophy as antagonistic to Christian Doctrine and the well-being of mankind.

We rejoice to learn, as we do continually, that upright minds, who have been misdirected by this new Paganism, are, through our humble efforts, finding peace in believing and joy in the Holy Ghost. Our prayer is, that the writer of the following letter, which we copy from *Light from the Spirit World*, may find at last that interior peace which belongs alone to those who have been born again, not of the flesh, nor of the will of man, but of God:

A. J. Davis and Rev. T. L. Harris—the Spiritualists of St. Louis.

Mr. EPPERSON: To congratulate you upon the seven or eight last numbers of your paper would perhaps be in bad taste, but yet it is due to you to say that your paper has for a long time been unsurpassed by any other journal of the kind in the Union.

It seems to be free, it seems to be strewed with the flowers of Harmony. It fearlessly tears the mask from bigotry, folly, fanaticism and antiquated theologies, and shows up the absurdities of those who denounce the Harmonial Philosophy. * * *

My humble opinion is that only those journals that are free from old sectarian prejudices, that have divested themselves of every vestige of Paganism, Catholicism and Protestantism, will ever succeed. The age is passed when any mixture or compound of a sectarian character can be imposed upon free minds. Therefore depend upon it, those papers that are now mixed up with any kind of religion, must soon sink to their merited oblivion, and share the fate of those at whose funerals they have been the chief mourners.

The Harmonial Philosophy is, according to our highest intuitions of reason, the most divine light that has ever dawned upon the world, and it has gained more sincere, intelligent supporters in the same length of time than any system of philosophy the world ever saw.

One of the greatest and most efficient opposers of Andrew Jackson Davis and the Harmonial Philosophy, is Brother Harris, of Mountain Cove.

The effect of Bro. Harris' fascinating, poetical and eloquent conversations has been to win over all who approach him. But when he falls on any of the disciples of the Harmonial Philosophy, those who have studied it fully and understandingly, his arguments fall harmless. His finely wrought fabrics, the exquisite embroidery which he so ingeniously weaves around long-refuted theologies, give way to the sunlight of nature, truth and reason. The disarming terms in which Bro. Harris speaks of Mr. Davis' personal character, were painful to the ardent friends of the latter gentleman. But during all Bro. Harris' remarks on the Philosophy of Davis, nothing was set forth by him that was not or could not have been refuted. And when a man like Bro. Harris, who is celebrated for his powers of eloquence and learning in debate and his research in spirituality, cannot overthrow a weak instrument of the Harmonial doctrines, it speaks well for our Philosophy.

From a letter that was written by Bro. Harris while he was in this city, I see that he speaks in anything but flattering terms of the Harmonialists of St. Louis. He thinks that upon the whole they are easier to get hold of than the sectarians,—thank you, Brother,—and that they will make very good disciples!—again we owe you one. That the powers of Davis will (although they are evil) finally be of some benefit. This may all be very well and quite true, but the Harmonialists beg leave to enter their protest and answer—Though they have every confidence in Mr. Harris, as a gentleman and a friend, and in his ability to defend the cause of spiritual communication in the face of the clergy of the world; yet they say without hesitation, that they are uncompromisingly opposed to his Theological ideas, and that they consider him influenced by a class of sectarian spirits congenial with his religious feelings—that he is not moved by free, untrammeled influences. * * *

In reply to this, one word will suffice. That we are opposers of the Harmonial Philosophy is true. That personally we have no confidence in A. J. Davis as a clairvoyant, as a medium or as a man, is true also. Our reasons for disbelief in the man will in due time be publicly made known. Our refutation of the Harmonial Philosophy we are prepared to set forth, before the public, whenever A. J. Davis, who may be considered as its chief expounder, is prepared to grapple with the media in public discussion.

PRAYERLESS SPIRITS AND PRAYER-OPOSING MEDIA.

The prayerless character of those spirits who communicate in defense of the so-called Harmonial Philosophy, is increasingly made manifest. The following extract from the *Spiritual Telegraph* is a case in point:

"In addition to the varied phenomena of Spirit-manifestations in this place and vicinity, [Bainbridge, N. Y.] which are almost daily becoming more general, such as rapping, tipping and moving tables, writing, speaking, etc. we have one of a peculiar character, which I do not recollect of seeing noticed; as follows: worthy and respectable members of the Episcopal Church, having become mediums, are by this means prevented from reading a portion of the Common Prayer-Book during what is called divine service."

In this instance their hostility is manifested to a particular form of prayer. Other instances under our own immediate notice show that prayer, even when prompted by the Inspiring Spirit and offered through acknowledged media who reverently receive

the truths of Christianity, is also the object of reviling and animadversion.

The writer of this article recently visited St. Louis, Missouri. While there he was directed to act as a medium for public worship. The breathings of Redeemed Spirits, their spontaneous emotions of love to the Divine Redeemer, flowed from his unconscious lips.

This gave occasion for bitter animadversion. A medium acting under the direction of that class of spirits who endorse "Nature's Divine Revelations," immediately published an article in its denunciation.

Christian! ponder on these things!

THE DESCENT OF WISDOM.

GREAT souls in stellar multitudes display Perpetual brightness, hidden far away From Earth's dark shadows, veiled in the intense Reflected light of God's Omnipotence. Sparkling like jewels in the Eternal Crown, Their wisdom, pure and beautiful, shines down And permeates anointed souls on earth, Till, duly quickened to superior birth, The child who yesterday to earth was given, To-day unfolds and scales the heights of Heaven. Canst thou discern a dew-drop while its clear Translucent shape glides through the atmosphere? Nay, still and secret, in the crystal space It dwells unseen by thy terrestrial race. Canst thou detect its liquid music when The stars outflame and shadows come again? Nay, far too sweet, too musical by far, The dew-drop, though like some transcendent star, It moves melodious o'er th' ethereal sea, Yet tunes its lyre inaudible to thee. But when the dew-drop trembles into form, And sparkles in the rosy light of morn, The constellated atoms on thy sight Outradiate diamond beams of purest light; And senses delicate amid the still Sweet morn, can hear those nearly dews distill Their freshness into fragrance, while the sea Of odor fills the heart with melody.

The dews of Spirit Thought, like these, unfold Interior form above this sphere of mold, And all the crystal atmosphere abounds With sweet accordance of melodious sounds. Like rays of light descending from the Sun The choirings harmonies perpetual run. Love, Beauty, Order, Wisdom, all combined Insphere, and blend, and form the dews of mind. Thou canst not see them. Neither canst thou see Great Jupiter, though through the noontide he Shines from his planet, sweeping with his hand The chords of light and pouring forth the grand Jehovah-utterance of Creative law; Out-picturing the pure Form that Moses saw, When, from the infinite above, passed by The Power, and Light and Love of Deity.

Attune thy soul to that melodious hymn Chanted in heaven by ardent Seraphim, Whose blended music gives interior voice To mind and heart, and bids the soul rejoice. Attune thy music to the song of love All heaven repeats, from the world above The dews of spirit thought will shine with rays Of rainbow glory over Life's common ways. The dews of spirit-life shall interfuse Their element of harmonies and hues, And liquid fragrance and immortal song Uplift thy Nature from the base throng, Inclose thee in the bright-Saturnian zone Of love and wisdom from the Father's throne, Inspire the spirit of the inner mind With sovereign truth, whose luster, unconfin'd, By outward law, shall clothe thy mortal form, Aurora with imperial hues of morn. And give thee place among the Kings of Thought Whose massive wisdom, into deeds outwrought, Transforms the dreary prison-house of Earth Into the temple of Angelic Worth, Tears from the moral-sky the midnight shroud, Fires with electric will each looming cloud, Precipitates immortal truth, unbonds The fettered wings of the avenging winds, And purifies with living streams the great Extended landscapes of the Church and State; While from above the spirit glory falls, Streaming o'er swollen streams and waterfalls Of wisdom, whose harmonious voice outrolls, Inspiring myriads of immortal souls.

CINCINNATI, 5th mo. 15 1853.

SCENES BEYOND THE GRAVE.

Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

(Continued from page 103.)

GREAT emotion was manifest throughout, and the more especially by the infants and their guardians, who at this time were veiled in the sphere of grief, which outmoved from the immost spirit and enfolded their being. Overwhelmed at the sight they sank into silent and inexplicable sorrow.

"He, your Redeemer," said an angel unto them, "is smitten by the inspired agent of the sphere of death, and His temples pierced by the diadem of thorns. By this is represented evil in all forms. It is its element, its determination, to snite the manifestation of good, and without that disposition it could not exist. These vile beings that arise from their nether abode, and like a dark cloud from some burning pit darken the earth, are those evil spirits that torment the children of men. Filled with lust, and unable to indulge the propensity, they seek to vent their insatiate passions in vengeance upon bewildered mortals. And as Jesus shall rescue the humble soul from their power, and as He is the manifestation of the Incarnate Spirit, and His mission with men, in the condition of a Redeemer, is to sever the power of the enchanter and break in pieces his kingdom which is established with men, so the prince of the power of darkness shall seek to smite the Author of salvation,

and dash in pieces, like a broken potsherd, the Kingdom of Peace which He shall establish on earth.

"Moreover, here in dreadful conflict the two principles meet. Death and hell arise, armed with every implement of warfare from the nether magazine; and burning with the inextinguishable fires of hellish pride and fiendish hate, and being convinced the decisive hour is at hand, they are led on by that personage who is called Satan or Deceiver, and venture the engagement. The theater of action is the external world, for there the fallen and novitiate condition of men render them susceptible to influences from both principles, and occupying as they do the intermediate, they are the object of the display of Divine Good, which meets, while seeking lost, man, that power which controls him."

"Nay, more," uttered another angel, "man hath violated a Divine law, and thereby rendered himself a sinner; he suffers the penalty or consequences thereof, and the law is immutable. Man is a being constructed in harmony with the law, upon which he is dependent; his relation to perpetual affinity therewith is therefore contingent, and depends upon the perfection of the relation he sustains to the controlling law of his being. If he violates, that violation consists in movements antagonistic to that department of law which he opposes. The law opposed is united to him only as he, in creation, has entered its divine compartment, and operates throughout his being only to sustain and develop it a perfect entity or immortal existence, disunited with mortality. The violation of that law intercepts its purposeful movement, and hence the transgressor is thrown upon the periphery of her movement and diversely revolves, and is therefore broken by the law which was ordained unto life, and which is from this cause the law of death. This the unredemed cannot understand in its momentous bearing upon the race, but it is here unfolded to the end that it may grow up in you unto life and knowledge evermore."

"Yea, more than this," continued a voice, "man is an intellectual being, and responsible, hence a moral being; and being apprized of the consequences of the violation of law, is accountable for the disposition of the violation of his benefits, and is condemned in the transgression. Therefore the righteousness of God's Throne declares against the sinner; so then Justice—and Justice is my name,—must also be maintained for the sinner live. Man must perish, or through some wise provision there must be a medium or mediator between Heaven's Law and its violator. To this end a Ransom has been offered, as embodying all that is necessary to enter the great vortex of human degradation, and grasp the awful current, and stand amid the burning elements, while rescuing the sinner. And this can only be effected by the reversion of the movement and destructive tendency of the race. Those arising from the pit unite this deadly tendency with the powers of death and hell; and to save the sinner, death and hell shall be held subject to the will of the Conqueror. The prince thereof shall be bound in chains of the eternal Will, and held unto the judgment. For the forlorn race Mercy hath appeared, and in her arms she brings that Ransom, saying on Him God had laid help, and that He is mighty and able to save. And lo, the Offering now demands the sacrifice."

Then said a voice, "I am Mercy. I come with the Ransom." Again said Justice, "If He be able, He shall triumph over death, hell, and the grave; but He shall not strive nor cry, neither in contention shall His voice be heard." "Then," answered Mercy, "He is like a lamb for the slaughter, like a sheep dumb before her shearers. He may not open His mouth." "Even so," said Justice, "and He shall also make His soul an offering for sin before He shall see His seed." "Again," answered Mercy, "He shall prolong His days, and the pleasure of the Lord, the work of Redemption, shall prosper in His hands." "Amen! Thy Kingdom shall be an everlasting Kingdom, and to Thy Government there shall be no end; for through the Ransom, God shall be just in the salvation and justification of him that believeth." "AMEN!" answered Justice. "Hallelujah, hallelujah, amen!" arose from every spirit, angel and seraph congregated.

Then I heard Jesus say to him who inspired the nature and object of His mission, and who had referred Him to the danger of His position, "For this cause came I into the world, that the world might be saved: and since no man can come to the Father but by me, on me let there be poured the iniquity of them all." Then with great emotion Mercy lifted her eyes to the heaven above, and said, "Great is thy goodness, O God, since for the salvation of the sinner the just entreated death's dominion and resuscitated the unjust." Then approaching Justice, she extended her hand saying, "Dost thou accept the Offering I bring as adequate to the momentous undertaking?" Then Justice bowed over the bleeding form of Humanity, which again appeared, and received the extended hand of Mercy, saying, "When this Offering shall have in meekness endured unto the end, then the sinner shall find pardon through repentance toward God and faith in the Lord Jesus, who becometh a propitiation for sin."

Then I saw a company of angels descending from the celestial bands who poised far above the scene, and as if upon some errand of mercy where momentous consequences were pending, they proceeded to a palace in the city and paused above it. Quickly one of them entered a room wherein was a lovely being in the external form, whose mind appeared anxious and disturbed, while she was meditating upon the scene which moved the exasperated populace. The angel did not appear to her external vision, but presently began to soothe her nervous form into quietude, and to induce a soft and gentle slumber. How soon, thought I, that weary agitated form has found quiet and repose beneath the influence of

an angelic being; and how free from exciting and disturbing care are the inhabitants of the blissful skies! She rested, and an angel breathed upon her the breath of pure angelic love.

She awoke in the spirit and dreamed (as mortals term it) that she stood by a gentle river garlanded with the floral beauties of some celestial paradise.—The waters of the river were bright and transparent, upon the bosom of which was mirrored the transcending beauty of the paradisaical landscapes that skirted that living stream and environed its winding pathway. The waters echoed the soft notes of the feathered choirs that rested in the branches of the immortal trees and floated in the spiritual ether above the floral plains.

Charmed to ecstatic delight, she lifted her hands as if in adoration, when, as she cast her eyes in the upward direction, she beheld innumerable companies of the inhabitants of the blissful abode, who had just suspended the utterance of the swelling notes of angelic love; but the echo of the melody reverberated in the holy skies, and caught in their retiring anthems the ear of the enraptured dreamer. As she stood with upward gaze, she became conscious of the cessation of the harmonious utterance of the immortal inhabitants, and the melody of the myriads of paradise birds also died upon the ear, and all was silence. A death-like stillness held the whole realm as in the embrace of an awful suspense. At this she wondered and in her imagination sought for the cause.

While she thus pondered in her mind for the cause, the scene changed. A veil of gloom overspread the beautiful river—the floral inhabitants folded their expanded leaves and dropped their aroma as tears that fell from the bowed and humbled stems and folded cups. The forests stood still, not a leaf moved, for even the celestial bees—paused. The angel hosts above had closed their eyes, and a pale light, as if the image of sadness, occupied the place of the bright glory that had illuminated the world around her. Her heart grew faint, her hands fell lifelessly by her side, her head drooped upon her breast, and her face, pale and the express image of perfected sadness, looked downward. Her eyes gave up their brilliancy and life seemed departing, when an angel touched her, saying, "Pilgrim, wherefore dost thou wonder? Art thou not of the city of Jerusalem, in the land of shadows and of night?"

The dreamer, startled by the voice of the strange speaker, raised her head and behold before her one of the immortal inhabitants clad in mourning. Surprised, she sought at first to escape; when the angel continued, saying, "Fear not, for in this land no harm shall befall thee. I come a messenger from that innumerable company of angels whom didst behold above thee. My errand is one of mercy. Thou hast witnessed the glory, harmony and melody of this divine abode. Such is the treasure in the pure and ever blessed. They exist in the element of Divine Good. These rivers, fountains, streams, blossoms, and all animate existence, unite in one expression of ceaseless praise. But thou hast witnessed the change; how vast and how sudden! Thou too art sad, and seekest to ascertain the cause. For this I come to thee—We suffer with our Lord, who in thy city is this day arraigned before a depraved, vindictive and mock tribunal. Our Lord, who thus suffers, is the manifestation of the Divine Spirit, the Incarnation thereof, God manifest in flesh, in the person of Jesus. Him the Jews seek to crucify. He giveth, as it is written of Him, but we unto these His gifts measure, vile blasphemers, and unjust condemners. And then, spirit of the lost world, thou art interceded for, lo, thy husband, though conscious of His innocence, sought the people and barbecued innocent blood. Go then quickly to thy lord, fall before him, and warn him of his danger. Tell him what thou seest, how the land where immortality reigns, mourns, yes, that every tree, plant and flower thereof bows in sorrowful attitude—that the birds of Paradise fold their wings and wait the awful suspense—that the rivers, the transparent waters, wear a heavy gloom that veils their glory—that angels lay down their crowns and drop their lyres, and are dumb, and fall down in sadness; while Jesus, thy Redeemer, stands before the heartless tribunal of fiendish men. Go, nor tarry; else a moment lost may doom Pilate, whom thou shalt seek to save."

"Awake, thou sleeper!" said the angel who had soothed her to silent slumber; and lo, she arose quickly, startled, yes, terrified with her vision, and hastened to send to Pilate, her husband, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." But Pilate, disregarding her entreaties, yielded to the insane demands of the people, and condemned Jesus to the Cross, and gave Him up to be scourged, then crucified.

(To be continued.)

Original Communications.

Letter from a Medium in Cincinnati to an Inquiring Friend.

You desire to know the modus operandi of the spirit manifestations referred to in my letter. I know very well that you cannot believe without personal evidence, and therefore would rather not risk my reputation for either truth or sagacity; but having already committed myself in general, I cannot well decline going in some degree into particulars.

The manifestations are neither by "rappings," nor by "drawing the mind into reveries," as you suggest, but the most common method is by vibrations similar to those felt in holding in the hands the knobs of an electro-magnetic machine when in operation, except that the spiritual are infinitely more refined and gentle, especially those which are supposed to be made by the congenial visitants.

Another form of manifestation in my case is by con-

sistent influx of thoughts and affections. The influx of the various *affections*, however, carries with it more direct demonstration to the senses than the influx of *thoughts*, for the reason that our affections appear to result from outer causes, or acts of volition tangible to the sense; whereas *thoughts* frequently occur without any tangible cause. Both good and evil affections have at different times been induced upon me without any act of volition on my part in the matter.

Many a time have I been kissed upon the lips, sometimes apparently by the good, at other times by the impure. These last, so long as I was passive, did not offer personal violence; but when I discovered their character and resisted their insidious attempts to subdue my affections, they attacked me in various parts of the body, principally in the heart and lungs, interrupting the functions of both, and of course causing great distress. But the evil are never hostile in this way when we are willing to be or become like themselves. Even now, the slightest yielding of the will to think or to do evil, as for instance to entertain anger, or impurity of thought, is sure to repel the good and attract evil spirits to my organization; which state, however, is instantly reversed on recollecting myself and repudiating the evil as *sin* against the Divine Order of the Lord. When anger or any other bad passion is once kindled, the evil spirit so conjures himself to mine as to blow it into a flame.

The only reason why this satanic assistance is not observed by every one, is because the act of the infesting spirit is generally simultaneous with the act of the man whom he infests; whereas, in my case it is not simultaneous, and hence is perceivable. I know, however, from abundant experience, that when the usual outward occasion of any particular affection presents itself, the spirit can inject, as it were, that affection into the organization, *without* its being first kindled by ourselves. Thus if a malignant whom I believe to be unworthy presents himself, I have of course no sympathy for him as to the matter of his affliction; yet a spirit may be present who either in ignorance or for his own amusement will express through me the emotion of pity, even depicting it upon my own sentiments of the time.

The vibrations I receive in responsive approval of sentiments met with in reading, or expressed in conversation, or in thought only; also the various acts pertaining to the common relations of life as of justice, benevolence, &c. are so common that I receive them as a matter of course, and seldom pay any attention to them, except that I am thereby reminded of the *glory*—the harmony and melody of this divine abode. Such is the treasure in the pure and ever blessed. They exist in the element of Divine Good. These rivers, fountains, streams, blossoms, and all animate existence, unite in one expression of ceaseless praise. But that hast witnessed the change; how vast and how sudden! Thou too art sad, and seekest to ascertain the cause. For this I come to thee—We suffer with our Lord, who in thy city is this day arraigned before a depraved, vindictive and mock tribunal. Our Lord, who thus suffers, is the manifestation of the Divine Spirit, the Incarnation thereof, God manifest in flesh, in the person of Jesus. Him the Jews seek to crucify. He giveth, as it is written of Him, but we unto these His gifts measure, vile blasphemers, and unjust condemners. And then, spirit of the lost world, thou art interceded for, lo, thy husband, though conscious of His innocence, sought the people and barbecued innocent blood. Go then quickly to thy lord, fall before him, and warn him of his danger. Tell him what thou seest, how the land where immortality reigns, mourns, yes, that every tree, plant and flower thereof bows in sorrowful attitude—that the birds of Paradise fold their wings and wait the awful suspense—that the rivers, the transparent waters, wear a heavy gloom that veils their glory—that angels lay down their crowns and drop their lyres, and are dumb, and fall down in sadness; while Jesus, thy Redeemer, stands before the heartless tribunal of fiendish men. Go, nor tarry; else a moment lost may doom Pilate, whom thou shalt seek to save."

These considerations may be referred to as answering your question, "Of what spiritual or practical use are these manifestations if we do not put confidence in them?"

Causes of Distrust and Incredulity.

The chief cause of the vexation exhibited by many of those inclined to receive the truths of the Divine Unfolding as well as the incredulity of the world generally, is the want of a deep and interior study of the truth revealed, with special and devout prayer to the Divine Spirit for inspiration and guidance.

Pride and self-reliance are *sure* to lead astray—And those even who believe from mere external proofs, will be constantly liable to stumble and fall, (as a history of the movement would simply show,) for it is only by a pure and living faith, an interior and divine life, that one comes truly to apprehend what pertains to the salvation and final deliverance of man.

Those who take up occasionally detached portions of the Disclosures, glancing with listless haste over the doctrines and statements, and those even who amid the tumults and distractions of busy life cursorily peruse them as they are received, turning immediately to their accustomed thoughts and daily occupations, can know little of the Disclosures. The Spirit which dictates those and the spirit of the world have ever been at war. Each tends directly and wholly to exclude the other. There can be no compromise between them. Institutions and churches may make such a compromise, but as the spirit of the world advances the Spirit of Christ recedes, till Mammon and Formality, a semi-idolatry and universal paralysis and death everywhere appear. So fell the ancient Jewish Church; for their outward personal rejection of the Divine Redeemer, the immediate act of a comparatively few was but the external expression of that inward and universal rejection of all that possessed His Spirit. The Lord hath ever declared himself a jealous God; He will have each heart that gives itself to Him wholly His; hence the manifold trials and temptations of His people; hence the fearful judgments and sweeping destruction that ever await and finally overtake all those who in heart forsake Him.

And now, in preparation for the approaching summation, when the contest between the powers of Good and Evil is hastening to its final issue, it behoves every one to take good heed to his ways; to leave the vain pursuits and idle gossip of the day, and turn, with an earnestness commensurate with the interests of an immortal life, to a prayerful study of the truths of Holy Inspiration. Let every one who would secure the salvation of his soul, devote the bright hours of the day and the friendly watches of the still

and solemn night to the Ancient Volume, shining as a beacon light from the past; and let the better in the Unfolding unite all with constant and assiduous perusal of the Disclosures vouchsafed to us in the present—with prayer unceasing, faith unfeigned, and a life wholly consecrated to the will and purposes of God.

We should not only study each portion as it is unfolded from the immortal world, but go constantly back to the beginning of each series, and follow it to its conclusion, or as far as has yet been given; for bearing the lighter literature of the day, and all other unnecessary pursuits not in harmony with this new life. Thus doing, the Disclosure Word would not only be comprehended, but would be radiant with the glory of immortal life.

I sometimes ask, Do we indeed believe that God is again speaking from the opening Heavens, giving counsel from His chosen hall? Do we credit the heavenly messengers? Is it true that the Beloved Disciples who uttered the fearful prophecies of the Apocalypses; and the Apostle to the Gentiles, who in the flesh could with himself accuse from Christ for his brethren and kinsmen's sake, the mighty Prophet before whom, though a captive and of a race despised, the Persian monarch trembled on his throne; and she whom all nations shall call blessed; have once more opened their lips with heavenly wisdom, and pour'd their warnings on a lost world? Do we know that our Redeemer lived by other evidence than the prophetic voices of the past, and that even now is the day of the preparation of His glorious Appearing? Have we not set on our own hearts burn within us as by this new method. He hath, through His chosen messengers, again talked with us by the way, unfolding the future of the redeemed man upon the redeemed Earth, and the incomparable wonders of the unfallen world?—Then *what a source of persons ought we to be in full holy consecration and godliness, looking forward and longing unto the coming of the day of God?*

Results of a Rejection of Truth.

It is sometimes asked how we are to consider those who seem to be good and pious who reject the Disclosure? To this I can only answer, that if they have fairly and candidly examined them without perceiving their divine beauty and authority, that they are *not in the sphere* from which these originated. There is great difference between the disciple who has been called and is inclined to follow, and him whose heart and will have been wholly yielded and consecrated to the Lord; *he never still retaining many of his Jewish practices*, and the same *so* apostle after having seen the vision and obeyed its instructions in exclusive. What was I that I could withstand God? Nevertheless, no one can *reject* light without suffering the consequences; and many, by a painful experience in the interior, will learn the folly of closing their eyes to the illumination of the truth. Even in this world the fruits of such rejection are apparent. Italy, Spain and her dependencies, and, in less degree, France, excluded the light of the Reformation, and India knew their condition?—And by an unvarying law similar effects must follow a parallel course of conduct in another day. I therefore conclude that all who, from *ignorance*, reject the Unfolding, must and will suffer the natural consequences in *jeopardy* of their souls, both in the external and in the interior. Could that world be opened to them, as *soon* it will be, the folly and madness of a restless, self-seeking age—a generation given over to wild fancies and baneful schemes, to be appear in nothing else and sound, spilling

